

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 13th November 1897.

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LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.					
<i>Weekly.</i>					
1	"Bangavasi" ...	Calcutta	20,000	6th November, 1897.	
2	"Basumati" ...	Ditto	.....	
3	"Hitaishi" ...	Ditto	800	26th October and 9th November, 1897.	
4	"Hitavadi" ...	Ditto	About 4,000	5th November, 1897.	
5	"Mihir-o-Sudhakar" ...	Ditto	1,250	6th ditto.	
6	"Sahachar" ..	Ditto	About 500	3rd ditto.	
7	"Samay" ..	Ditto	3,000	5th ditto.	
8	"Sanjivani" ...	Ditto	3,000	6th ditto.	
9	"Som Prakash" ...	Ditto	800	1st and 8th ditto.	
10	"Sulabh Samachar" ...	Ditto	.....	6th ditto.	
<i>Daily.</i>					
1	"Banga Vidya Prakashika"	Ditto	300	6th and 8th to 10th ditto.	
2	"Dainik-o-Samachar Chandrika."	Ditto	1,000	3rd and 7th to 11th ditto.	
3	"Samvad I rabhakar" ...	Ditto	1,132	6th and 8th to 10th ditto.	
4	"Samvad Parnachandrodaya"	Ditto	200	6th and 8th to 11th ditto.	
5	"Sulabh Dainik" ...	Ditto	Read by 3,000	3rd and 8th to 11th ditto.	
HINDI.					
<i>Fortnightly.</i>					
1	"Marwari Gazette" ...	Ditto	.....	31st October, 1897.	
<i>Weekly.</i>					
1	"Bharat Mitra" ...	Ditto	2,000	4th November, 1897.	
2	"Hindi Bangavasi" ...	Ditto	10,000	8th ditto.	
PERSIAN.					
<i>Weekly.</i>					
1	"Hublul Mateen" ..	Ditto	500	1st and 8th ditto.	
URDU.					
<i>Weekly.</i>					
1	"Al Kunz" ...	Ditto	.....	
2	"Darussaltanat and Urdu Guide."	Ditto	310	4th ditto.	
3	"General and Gauharisafi"	Ditto	330	7th ditto.	
<i>Tri-weekly.</i>					
1	"Nusrat-ul-Islam" ...	Ditto	.....	
BENGALI.					
<i>Fortnightly.</i>					
1	"Pallivasi" ...	Kalna	.....	
<i>Weekly.</i>					
1	"Bankura Darpan" ...	Bankura	500	8th ditto.	
2	"Bankura Hitaishi" ...	Ditto	.....	1st and 8th ditto.	
3	"Burdwan Sanjivani" ...	Burdwan	250	2nd ditto.	
4	"Chinsura Vartavaha" ..	Chinsura	620		
5	"Education Gazette" ...	Hooghly	1,280	5th ditto.	
BENGALI.					
<i>Weekly.</i>					
1	"Murshidabad Hitaishi" ...	Murshidabad	696	3rd ditto.	
2	"Pratikar" ...	Ditto	603	29th October and 5th November 1897.	

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	URIYA. <i>Weekly.</i>	ORISSA DIVISION.			
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....	15th September, 1897.	This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
2	"Samvad Vahika" ...	Balasore ...	190	16th ditto.	
3	"Uriya and Navasamvad" ...	Ditto ...	309	15th ditto.	
4	"Utkal Dipika" ...	Cuttack ...	430	18th ditto.	
	HINDI. <i>Monthly.</i>	PATNA DIVISION.			
1	"Bihar Bandhu" ...	Bankipur ...	About 600		
1	<i>Weekly.</i> "Aryavarta" ...	Dinapur ...	1,000	6th November, 1897.	
	URDU. <i>Weekly.</i>				
1	"Akhbar-i-Al Punch" ...	Bankipur ...	500	5th ditto.	
2	"Gaya Punch" ..	Gaya ...	400		
3	"Tah Zeeb" ...	Patna ...	.....	
	BENGALI. <i>Fortnightly.</i>	BHAGALPUR DIVISION.			
1	"Gaur Varta" ...	Malda ...	.....	
	BENGALI. <i>Weekly.</i>	RAJSHAHI DIVISION.			
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	243		This paper is not regularly published for want of type.
2	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	180	.....
	HINDI. <i>Monthly.</i>				
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	700		
	BENGALI. <i>Fortnightly.</i>	DACCA DIVISION.			
1	"Faridpur Hitaishini" ..	Faridpur ...	.....	
2	"Kasipur Nivasi" ...	Kasipur, Barisal ..	315		
	<i>Weekly.</i>				
1	"Barisal Hitaishi" ...	Barisal ...	.....	
2	"Charu Mihir" ...	Mymensingh ...	900		
3	"Dacca Prakash" ...	Dacca ...	2,400	7th ditto.	
4	"Sanjay" ...	Faridpur ...	.....	5th ditto.	
5	"Saraswat Patra" ...	Dacca ...	About 500		
	ENGLISH AND BENGALI. <i>Weekly.</i>				
1	"Dacca Gazette" ...	Dacca ...	500		
	BENGALI. <i>Fortnightly.</i>	CHITTAGONG DIVISION.			
1	"Tripura Hitaishi" ..	Comilla ...	.....	
	<i>Weekly.</i>				
1	"Sansodhini" ...	Chittagong ...	120		
	BENGALI.	ASSAM.			
1	"Paridarshak-o-Srihattavasi"	Sy'het ...	.....	
2	"Silchar" ...	Silchar, Cachar ...	.....	

I.—FOREIGN POLITICS.

The *Burdwan Sanjivani* of the 2nd November writes as follows:—

BURDWAN SANJIVANI,
Nov. 2nd, 1897.

The Government's frontier policy.

The Government, it is true, never intended to take possession of the frontiers or to destroy the independence of the frontier tribes. All that it intended to do was to make roads in these territories and establish a few military stations therein. The savage tribes, however, misunderstood the Government's conduct and naturally suspected that it meant to occupy their country and destroy their independence. It is this fear, no doubt, that has driven them to take up arms against the British Government. If the Government had not encroached upon the territories of the frontier tribes, and if it had kept up a friendly communication with them, the frontier war would not have taken place and valuable European lives would not have been sacrificed. The wives of European and native soldiers would not have lost their husbands, and the Indian people would have been spared the thought of a fresh tax.

2. The *Bharat Mitra* of the 4th November says that several months have passed since the Government undertook a formidable expedition against a handful of

BHARAT MITRA,
Nov. 4th, 1897.

The frontier disturbances.

fanatical Musalmans living on the North-Western frontiers. The British Governments in whose dominion the sun never sets, should not have undertaken the task of disturbing the poor tribes. It seems that the Government in pursuance of the "forward policy" made an encroachment upon the lands of the savage frontier tribes who found no other alternative than to fall upon the intruders. The Government ought not to have undertaken the expedition at this particular moment when the country is virtually steeped in misery. The famine is not yet over. The bubonic plague is still desolating the country. The people have not yet recovered from the loss caused by the earthquake. India has almost been crushed under the tremendous calamity which has overtaken her from all sides. Agian, she will have to bear all the expenses to be incurred by the expedition. The Government will no doubt be victorious, but the victory will be costly and fruitless.

3. The *Hablul Mateen* of the 8th November says that when the frontier tribes broke out into a rebellion, England suspected Turkey of secretly encouraging them in that act

HABLUL MATEEN,
Nov. 8th, 1897.

The Tirah expedition.

of hostility. Turkey, however, declared her ignorance of the cause of the risings, and then it was at once said that the Amir was responsible for them. The Amir too, has now come forward to say that he had no hand in the matter. It is quite clear that Turkey had nothing to do with the frontier risings, and that the Amir was not such a fool as to quarrel with the British Government singlehanded. If, therefore, His Highness had anything to do with the frontier revolt, he must have had the secret connivance of Russia and her assurance of help in an emergency.

Now that the winter has set in, the frontier mountains will be covered with knee-deep snow, in which the Indian troops will be physically unable to use their arms against the tribes who are accustomed to the climate. If circumstances are against the Government's bringing the Tirah expedition to a successful issue before the 15th instant, it ought to postpone it till the next summer. The tribes are waiting for the severe cold season, and when it will set in, the apparently subjugated tribes, and also those who are now friendly to the Government will join the Afridis and attack the Indian troops who will then be unable to withstand their attack.

II.—HOME ADMINISTRATION.

(a)—Police.

4. A correspondent of the *Hitavadi* of the 5th November complains that theft is rife in the village of Baharu within the jurisdiction of the Jaynagar police station in the 24-Parganas district. Burglaries are taking place

HITAVADI,
Nov. 5th, 1897.

Thefts in a village in the 24-Parganas district.

every night. If a police outpost is established in the village, the villagers will be more secure.

(b) — Working of the Courts.

HITAVADI,
Nov. 5th, 1897.

5. The *Hitavadi* of the 5th November heard that the editor of the *Jame-ul-Ulm* having apologized, Sir Antony MacDonnell would let him off with a light punishment. The editor has, however, been sentenced to 18 months' rigorous imprisonment. If rigorous imprisonment for 18 months is light punishment, will the Judge of Moradabad, who tried the case, tell the writer what is to be regarded as severe punishment? In the first place the law is rigorous, in the second place it is strictly enforced, and if over and above this there are Judges like Messrs. Aston and Rustamji, the people's position must be miserable indeed.

(c) — Jails.

HITAVADI,
Nov. 5th, 1897.

6. The editor of the *Hitavadi* continues the narrative of his jail experiences in his issue of the 5th November. We said last time that the jail authorities are displeased if any complaints are made to visitors. We shall furnish some evidence of this from the jail records themselves. In 1887, when our honoured Mr. Cotton was Police Commissioner of Calcutta, he wrote as follows in the Visitors' Book: —

"I see that a suggestion has been made by the Superintendent in this book, that when a prisoner makes a complaint to an official visitor, which is adjudged frivolous, he should be punished. The suggestion will, I hope, be discountenanced by the Inspector-General. It is most desirable that prisoners should be allowed every facility for making complaints to the official visitors, and that they should on no account be prevented from doing so. To punish a prisoner for making a complaint adjudged frivolous, would be a most dangerous proceeding. It should have the effect of stopping complaints altogether and reducing the inspection of official visitors to a farce."

The 28th September 1897.

H. J. S. COTTON.

Noble-minded Mr. Cotton saw long ago that to deprive prisoners of opportunities of representing their grievances as well as the oppressions to which they are subjected, would be to reduce the inspection of official visitors to a farce. To our knowledge and belief such inspection has become a mockery. The Superintendent of the Jail sent to the Inspector-General the following comments on Mr. Cotton's remarks:—

"When a prisoner comes forward and deliberately gives information which is known and is pronounced to be false, or makes an imputation which is adjudged frivolous, I am strongly of opinion he should be punished for it."

The Superintendent is vested with unlimited powers and he can do just as he pleases. If over and above this there is provision for punishment in the event of the least defect in the evidence brought forward in support of a complaint, what prisoner will have the courage to come forward and complain? For want of opportunities for prisoners to make complaints, arbitrariness has increased in the jail and the lives of the prisoners have become unnecessarily miserable, and far from the character of the prisoners being reformed they are compelled to tell lies, to cheat, to flatter and to lead vicious lives. We have seen instances of this at every step and we have much to say on the subject.

On the 3rd February last Mr. Justice Jenkins and his wife visited the jail. He is not an official visitor of the jail, and it is doubtful whether, under section 53 of the Jail Code, he can be admitted into the jail. We cannot understand how Mrs. Jenkins at any rate was admitted. Be that as it may, Mr. and Mrs. Jenkins came into the jail accompanied by the jailor and honoured me with a gracious glance. We have said much on this point in our article on Mr. Justice Jenkins (see Report on Native Papers for 7th August, para. 13), and it is unnecessary to repeat what we said there.

On the 6th February I obtained permission to write two letters which was recorded on my ticket:—

"The 6th February 1897.—May write two letters. D. S."

The reader of course sees that the letters referred to are letters confined to 12 lines, of which I have spoken before. Unfortunately for me, one of these two letters was disallowed, and I had to write another letter omitting the passages "the jail ration is such that it would be rejected by even my dog," and "on the 3rd February Mr. Justice Jenkins paid a visit to the jail," which was allowed to be sent. On the 9th February was written on my ticket:—"Letter sent."

In self-defence I must say something more about the jail ration. None but an eye-witness will be able to realise what the cooked rice given in the jail is like. Prisoners are to be allowed fish or meat twice a week, but the allowance is only nominal. So strange is the cooking that it is not impossible that this should be so.

The cooking room for Hindus and Musalmans is a round room with a large oven in the middle, which is provided with a chimney. Half of this room and oven is appropriated to Hindus and the other half to Musalmans. There is only a nominal partition in the middle. Thus on one side of a large oven there are placed the cooking vessels of Hindus and on the other the cooking vessels of Musalmans. We shall here also give a short description of the process in which food is cooked over this huge oven.

The principal cooking vessel is the *handi*. It exactly resembles in shape the urine pot of which we have spoken before, only it is larger. These cooking vessels are placed on the huge oven. A mere sight of the *handi* will not enable the reader to judge of the cooking. We must give him an idea of two other implements used in cooking rice. The first is a stick. We do not know whether to liken it in shape to an oar or to a bat. The rice is stirred if this stick is plunged into the water and pressed forcibly with both hands. There is no easy method of drawing out the gruel. When the rice is cooked, it has to be raised by a strainer and thrown into a large basket which is placed on a triangular frame. Under the basket is placed a tub into which the gruel flows. It is in this way that the food of Hindus and Musalmans is cooked.

The process of cooking pulses also is not a little strange. Formerly unbroken grains were cooked and, when they had been nearly boiled, used to be stirred with a wooden implement. But as all the grains were not found to be boiled in that way, a four-sided wire-strainer is now used. This leaves no possibility of unboiled or half-boiled grains remaining in the soup given to prisoners. The ingredients used are pulses, water and a little salt and turmeric. These are the condiments used. When this delicious soup is ready, chillies are fried in a little oil in another vessel, and the oil and chillies are poured into the soup. The mere process of cooking will show how delicious the food is, and it is unnecessary to taste it to know what it is like. Still we tasted it once or twice.

The process of cooking pot-herbs is different. Whatever jungle plants come to hand are first boiled, and then the water is drawn out and the food is pressed with the wooden implement referred to above and then salt, chilli and oil are thrown upon it, thereby making the dish known as *sak*. He who will be able to discover any trace of salt or oil in this dish ought to be made Chemical Examiner. On those days on which *lau* or sweet pumpkin or similar things are cooked instead of jungle, there is little occasion for using the pressing implement, a few potatoes being the only things on those occasions that require to be pressed. Old prisoners say that the ration is better in the mufassal jails. Such wild plants as are eaten by human beings here are not eaten elsewhere even by beasts. It is the ill-luck of the prisoners that this is so, for the Jail Code provides for an ample allowance of excellent oil, salt and ingredients. That the prisoners have still grievances as regards their food is owing to the officers.

I have heard that formerly a dish composed of potato and onion used to be occasionally given to the prisoners. I did not see this food a single time since I went to jail. This dish used to be prepared by beating boiled potato and slices of onion together and by adding salt to the compound. It is said that a European Doctor discontinued this food as unnecessary. Such is the quality of the food and such the cooking! We must now give an idea of the cooks. If any body is under the impression that the food of Hindu prisoners

is cooked by Brahmin cooks, we are prepared to bear adverse testimony. This has been going on for a long time.

What is most to be regretted is that in the case of Hindu prisoners caste-distinctions are not at all observed in the matter of cooking and sitting at meals. On the 30th August 1887, the late Babu Jadulal Mallik wrote as follows in the Visitors' Book:—

"Some of the prisoners complained that no distinction of caste is observed in this jail at the time of eating the daily diet. * * It should be borne in mind that amongst the Hindus there are different castes, and one would lose his caste if he takes his food with a low-caste man, such as *chamars*, *bagdis*, *methers*, &c."

Prisoners have not of course to take their food with *chamars*, *mehters*, &c., but, as a rule, no caste-distinction is observed at meal times. I have myself witnessed, as I have already said, Hindus and Musalmans eating in the same room. Still comparatively trivial as Babu Jadulal Mallik's charge is, the Superintendent denied it at the time.

The Superintendent wrote in reply in the Visitors' Book:—

"The jail rules on this subject of caste-distinction are also carried out. The Chief Head Warder, who is a Rajput Brahmin, and to whom I refer all such complaints, satisfies me that the rules, as we observe them, are sufficiently in accordance with caste-distinctions. As a fact complaints under this head are few and generally frivolous."

A few months later a visitor, Babu Priyanath Datta, recorded the following remarks (page 172):—

"A complaint was made to me by several Hindu prisoners that their food was not cooked by Brahmins exclusively, but indiscriminately by all castes. This is objectionable to high-caste Hindus. We went to the cook-room and found the statement correct."

Now, hear the Superintendent's reply to it, which we take from page 173:—

"No complaint has ever been made to either the Jailor or myself by any prisoner about the classes of Hindus in the cook-room. It sometimes happens that we are short of the Brahmin caste, but when this is the case, their places are filled up by the next most eligible caste, Chatries who are employed in the more dirty operations of washing and clearing the vegetables—the cooking pots, etc., and keeping the cook-room and drains clean. *The cooking proper is always done by Brahmins.* Hira Singh, my Chief Head Warder, himself a Rajput Brahmin, assures me that all our cooking arrangements are in accordance with the customs of the country as far as the Jail Code permits, and that these rules are also satisfactory. He reminds me also that complaint was on one occasion preferred by a Brahmin prisoner that the cooks were low in caste, and that I transferred him at once to the cook-room to act as cook much to his disgust. Hira Singh also assures me that the cooking arrangements are now better in this respect than he has ever seen before, and he has been Chief Head Warder here for eight years. I am of opinion therefore that these complainants were complaining unnecessarily."

The worthy Superintendent has thus a worthy minister. This writing will show what attention the Superintendent paid to the matter. He states in one place that no one ever made any complaint on that point, and says in another that one such complaint was made. We can stoutly maintain that it is a false statement that the cooking proper is done by Brahmins, Chatries being only employed in clearing vegetables. We ourselves have many times seen a Chattri, Dubari Singh, cook and distribute food. Is it necessary to point out how impossible it is for Hindus to observe religious injunctions in this matter? This writing will also show how the Superintendent is guided by the statements of a durwan.

SAMAY,
Nov. 5th, 1897.

7. The *Samay* of the 5th November has the following with reference to the jail experiences of the editor of the *Hita-vadi*:—

Cruelty in Indian jails.

It appears that the Brahmos have done great good to the country by sending Kali Prasanna Kavyabisara, justly or unjustly, to jail. There are

works in English literature dealing with the secrets of jail life and the inhuman oppression and highhandedness which used to be every day practised within the four walls of the prison house. These works have gone far towards jail reform in England, and it is expected that the account of his jail experiences which is being published by the editor of the *Hitavadi* will not fail to do some good to the inmates of Indian jails.

As it is, the jail administration in India is extremely rigorous. One of the fundamental principles of British administrative policy is to keep the people down, bound hand and foot, with hard-and-fast laws. Two lakhs of people are to govern three hundred millions, a task which would be impossible but for the rigour, the almost crushing rigour of the administration. The police and the jail have been established chiefly with the object of maintaining administrative rigour, the keeping of the public peace and the chastisement of the guilty and the turbulent being only the ostensible and not the real object in view. The police and the jail are doing what two lakhs of soldiers would have failed to do. They are two powerful instruments for successfully and efficiently ruling millions of people, and it is for this reason and this reason alone that the Government has wilfully and deliberately made them oppressive. The Government winks at the faults and shortcomings of the jail and police officers. Nay, it goes the length of encouraging them in their wrong-doing. This is the reason why they have become so oppressive and lawless. The misdoings of police officers sometimes see the light of day, but the oppression and highhandedness of jail officers never. Police officers are sometimes punished, but jail officers seem to be above punishment. Police officers have to act with caution and circumspection, but jail officers oppress freely and with impunity. Within the four walls of the jail are committed acts of inhuman cruelty and barbarity, most of which no one can imagine. It is human nature to exercise power to its utmost extent and to misuse it oftener than to make a proper use of it. The less the check or control upon us the greater is our opportunity of misusing power. The jail officers know for certain that the acts of oppression and highhandedness which they commit will not be heard of beyond the four walls of the jail. Acting under this sense of security they oppress and ill-treat the unfortunate inmates of jails almost every moment. In short, to compare the police with the jail officers, if the former are beasts the latter are devils. This may be strong language, but it is the right language.

8. The same paper writes as follows:—

Tilak's treatment in jail.

The Hon'ble Bal Gangadhar Tilak, though quite innocent, has gone to jail by incurring the displeasure of the Government. Even if we admit his guilt and accept Mr. Justice Strachey's interpretation of the law as correct, Mr. Tilak must be looked upon as only a political offender. In all civilised countries political offenders are treated as kindly as possible. They are deprived only of their freedom and are treated as inmates of civil jails. They are allowed to provide themselves with their own food and dress, and they have not to do any hard work according to jail discipline. In the case of Mr. Tilak, however, all this civilized procedure has been set aside and he is being treated as a common thief or dacoit. He is dressed as a felon and made to work as a felon. This is certainly wrong. He is made to eat the loathsome jail diet. A coarse blanket spread out on a platform of earth serves him for a bed and another mound of earth serves him for a pillow. Will the Government, we ask, kill a leading citizen of Bombay by subjecting him to hard corporeal labour and giving him most loathsome food to eat? In our opinion, a political offender should not be treated in the way in which Mr. Tilak is being treated. A feeling of grief mingled with shame arises in our mind when we think what Tilak once was and what he has now become through an unfavourable turn in his circumstances. The hard labour to which he has been subjected may seriously impair his health and may even bring about his death. We humbly but fervently beseech our civilised, just and impartial Government to deliver Mr. Tilak without delay from his present mournful condition and maintain its reputation as a civilized Government by arranging for a kind and considerate treatment of Mr. Tilak in jail.

SAMAY,
Nov. 5th, 1897.

HITAVADI,
Nov. 5th, 1897.

(d)—Education.
9. The *Hitavadi* of the 5th November says that a Professor of *Smriti* for the Calcutta Sanskrit College should be selected from among the following able *Smriti* scholars :—

- (1) Pandit Dargasundar Smritiratna.
- (2) Pandit Harischandra Tarkaratna of the Mulajor College.
- (3) Pandit Harinath Vedantavagis of Burdwan.
- (4) Deviprasanna Smritibhushan of Vilwa Puskarini.

Pandit Pramathanath Tarkabhushan, whom rumour names as the probable successor to the chair, has no reputation for *Smriti* scholarship and will not enjoy the public confidence in his new capacity. It is hoped that Dr. Martin and Babu Nilmani Mukharji will be careful in selecting the Professor of *Smriti*.

SANJIVANI,
Nov. 6th, 1897.

10. The *Sanjivani* of the 6th November thanks Dr. Martin, the Director of Public Instruction, Bengal, for appointing the headmaster of the Bangram Middle English School in the Rajshahi district an examiner for the Upper Primary Examination. As Inspector of the Rajshahi Division, Dr. Martin was very much satisfied with the examination result of this school and remarked in the Inspection book that the headmaster should be rewarded with an appointment as an examiner for the Upper Primary Examination. It is to be hoped that Dr. Martin will extend his patronage to the headmasters of other Middle English Schools which show as good results as the Bengram school.

(g)—Railways and communications, including canals and irrigation.

HITAVADI,
Nov. 5th, 1897.

11. A correspondent of the *Hitivadi* of the 5th November complains that the Bengal Central Railway is being grossly mismanaged since the assumption of its management by the Company this year. The abolition of two local trains has greatly inconvenienced the public, and two serious collisions have taken place within a week's time of each other.

(h)—General.

HABUL MATEEN,
Nov. 1st, 1897.

12. Aga Meerza Golam Hossain writing from Karachi in the *Hablul Mateen* of the 1st November complains that Persian people who come to India do not receive at the hands of the British Government the courteous treatment which the people of England usually receive at the hands of the Persian Government. European travellers are, as a rule, welcome in every house in Persia. A duty of 5 per cent. only is levied upon the goods imported to Persia, and the authorities are held responsible for goods which may be stolen on the way to their destination. The value of the stolen goods is paid to their owners, although no such condition was imposed upon the Persian Government by the treaty of trade between England and Persia. In India, however, the case is different. The harsh treatment which the Persians receive at the hands of steamer servants defies description. These people treat the Persian passengers as so many cats and dogs. They have to pay fare for anything and everything that they may have in their possession. They have to pay an *ad valorem* duty of 5 per cent. on their goods, their value being appraised by the Customs house clerks. They have, even, to pay a duty of 5 per cent. on the Persian coins in their possession. If their property is stolen in the Indian ports or on board the steamers, their complaints are not even heard. Their grievances are not redressed and their complaints are forthwith rejected on the ground that it will take months to inquire into them. In Persia robbery is committed by lawless people in the remote interior of the country, but in India it is committed by law-knowing Government servants in Government offices. In short, life and property of English adventurers are always safe in Persia, but there is nothing to insure security of the property of Persian merchants in India. The levying of a duty on Persian coins is looked upon as an indignity to Persia.

SAHACHAR,
Nov. 3rd, 1897.

13. The *Sahachar* of the 3rd November sincerely praises the Officiating Lieutenant-Governor for the reply he has given to the memorial of the Press Association. Though Mr. Stevens has not seen his way to grant the

Mr. Stevens' reply to the Press Association.

prayer of the Association, he has expressed sympathy with its object. Mr. Stevens' first objection against the granting of the prayer is that the Association has not been joined by many important newspapers, and it would, therefore, have no jurisdiction or power of interference in regard to them. This is perfectly true. But it cannot be denied that a newspaper, whether it is a member of the Association or not, which is not recognized by the Association, will be humiliated in the eye of the public, and will lose reputation and patronage, which will mean its certain death.

Mr. Stevens' next objection is that in case of a difference of opinion between the Government and the Association regarding the seditious nature of any writing which may appear in a newspaper, great disaffection would be caused if Government, on the strength of its own opinion and in disregard of that of the Association, prosecuted the paper. But His Honour ought to have considered that the chances of such disagreement are extremely few. Government never prosecutes a paper under section 124A. without sufficient reason. And neither the Press Association nor anybody else can ever have any doubt about the guilt of a paper which is considered guilty by the Government of the offence of attempting to create disaffection.

Mr. Stevens' chief reason, however, for rejecting the prayer is that even the first offence of a newspaper may be so gross that it ought not to be overlooked on any conditions or under any circumstances. What the writer wants to point out, however, in this connection is that the humiliation and loss which would be inflicted on a paper by its being discredited by the Association would be a punishment not less severe than any that a Court of law might inflict upon it. It is the writer's conviction that no newspaper editor knowingly commits the offence of sedition. Any editor who commits that offence commits it chiefly from foolishness. A warning for a first offence would therefore be sufficient for an offending editor and would do credit to the Government, which would besides lose nothing by adopting such a course.

14. The same paper thanks the impartial Director-General and Deputy Director-General of the Post Office for promoting a deserving officer like Babu Prafulla Chandra Banerji, Postal Superintendent, Backergunge, to the post of Deputy Postmaster-General, East Bengal.

Babu Prafulla Chandra is an ornament of his department, and would have distinguished himself by tact and ability in any other department of the public service into which he might have chosen to enter. He would have long since been promoted to the post of the Postmaster-General, North-Western Provinces, in succession to Rai Salgram Singh, if the Public Service Commission had not deprived natives of some superior posts in the Postal Department.

15. The *Dainik-o-Samachar Chandrika* of the 3rd November writes as follows:—

Supply of official information to the Native Press.

We are thankful to the Government for the kindness with which it regularly sends us batches of official papers on the traffic in food-grain and other papers issued by the Revenue, Agricultural and Statistical Departments. Not a day passes but a batch of papers on famine or some other subject is sent to us. We never fail to avail ourselves of these papers, but then they are full of facts and figures and are sometimes literally crammed with them. They possess very little interest for the ordinary newspaper reader. Our space also does not always permit our taking the fullest advantage of these official papers. But there is a much more serious obstacle than this. Official papers are always sent very late to the editors of native papers—much later than they are sent to the editors of Anglo-Indian papers. Official information reaches us when it has become old and stale, and therefore quite useless for all journalistic purposes. For instance, we have lately received two batches of papers on the traffic in food-grains. They report on the state of the market in May and June and this is November. It is true that the translation of official papers requires time, but what is the use of undergoing the labour and expense of translating them? There is no native editor who does not know something of English. Even vernacular journalism is impossible without a fair acquaintance with the English language and literature. Administration Reports are sent to us in the original and we always avail ourselves of them. Let the Government send us all official papers

SAHACHAR,
Nov. 3rd, 1897.

DAINIK-O-SAMACHAR
CHANDRIKA,
Nov. 3rd, 1897.

in original and as soon as they are published. There is absolutely no need of translating them. Such a course will save the Government much trouble and expense and will also save us no little trouble and irritation. The style of the official translations is old-fashioned and antiquated, and is a pure infliction upon us.

HITAVADI.
5th, Nov. 1897.

16. The *Hitavadi* of the 5th November writes as follows:—

Delay in the trial of Damodar
Chapekar.

Although it is incomprehensible to the general public under what spell of the police the Poona murderer, Damodar Chapekar, has surrendered himself into its hands and has confessed himself the perpetrator of numerous crimes, everybody hoped that many things would come to light in his trial and that the public curiosity would be gratified in many respects. But it now appears that this is an idle hope. Day after day is passing without a date being fixed for his trial. Will any one say why such delay is being made in the trial?

Who will not be surprised at the fact that delay is being made to bring to trial a turbulent robber who committed dreadful murders in the public streets, and thereby made the population of all India uneasy, and whose crime filled men, women and children at Poona with alarm and unrest and led to the quartering of an additional police in the city and thus to the imposition of additional burdens on the residents? Is it not also amusing that the ruffian, a traitor to his society and his religion and a disgrace of the Brahman caste who has, for want of education, increased, by a wrong use of his courage and strength, the sufferings of his countrymen, and who is the principal cause of the rulers' distrust, of the anxiety of the keepers of the peace and of the alarm of the people should, even after a confession of his guilt, be so tenderly treated by the police?

No one knows what offence was committed by the Natu brothers, and yet they were seized, harassed and disgraced, and are undergoing imprisonment. The editor and the aged proprietor of the *Pratod* have been imprisoned for no fault or for a petty fault, and are awaiting the result of their appeal in jail. The perfectly innocent Bal Gangadhar Tilak is working hard in jail like a thief or a robber in consequence of the prejudice of the European jury and the judicial acumen of the Judge, while the author of these dreadful murders, Damodar Chapekar, is, considering his position in life, enjoying regal comfort under police custody without being tried for his offence. Is this not quite puzzling?

We are little concerned about the fate of Damodar Chapekar in the trial. But it is very necessary for us to know what mysteries are unravelled, what intrigues are brought to light and how the root of sedition is discovered by his trial. The Natu brothers have been imprisoned without trial and for an unknown offence. The Secretary of State said in Parliament that the mystery in connection with the Poona murders would not be solved without their imprisonment. The chief author of the famous murders has now been detected. Everything about his abettors and accomplices can now be known by a public trial. Is it a light matter that delay is being made, under these circumstances, to bring him to trial? Is it not self-evident that the sooner the men who have for no fault of theirs been suspected and punished are released the better for society, the Government and the country? Damodar is guilty, and he has freely and unreservedly confessed himself guilty. Why are the Poona authorities then reluctant to bring him to justice? It is said that there is evidence against him. The police has been commended for his arrest. Weapons, nay a piece of cloth, have been discovered. Why is his trial then being delayed?

So long as the murderer was not detected, so long the minds of the people were exercised with dreadful suspicions, so long spectres of sedition, conspiracy, danger and disaffection were dancing before the affrighted eyes of the officials. The authorities kept imputing various imaginary crimes to the Poona Brahmans and the discontented Musalmans. The people too, on their part, suspected some *liaison* as the cause of the murders. The sudden sending of Mrs. Ayerst, the chief witness in the case, to England increased people's suspicions. All these suspicions are now removed, for Damodar has confessed himself as the murderer.

If Darnodar's confession is true, he is the sole author of the murders, and it is wrong to unnecessarily burden the Rangoon people any longer with the cost of the punitive police.

17. A correspondent of the *Sanjivani* of the 6th November contradicts the statements made against the Postal Superintendent of Mandalay by a correspondent in a previous issue of the paper (see Report on Native Papers for week ending 30th October, paragraph 39). The correspondent served under Mr. Macrae in different places and bears testimony to his sterling qualities. He is a courteous and a dutiful public servant, and is quite incapable of the high-handedness and ill-treatment of his subordinates of which he has been accused by the *Sanjivani's* Mandalay correspondent. The writer once went to his bungalow and was courteously received and accommodated with a chair. Mr. Macrae treats the Bengalis with invariable courtesy, and was never known by the correspondent to have unjustly fined a subordinate. But Mr. Macrae is a conscientious public servant and wants to see his subordinates properly do their duty. He is in the habit of rebuking his subordinates for idleness. The Deputy Postmaster-General of Burma is a generous man, and it is impossible that the postal employes under him are ill-treated.

SANJIVANI,
Nov. 6th, 1897.

III.—LEGISLATIVE.

18. The *Burdwan Sanjivani* of the 2nd November thus comments on the Criminal Procedure Code Amendment Bill:—

The Criminal Procedure Bill.

The Criminal Procedure Code may, for the purposes of a classification, be divided into two parts, one of which deals with the procedure of a criminal trial, and the other with the jurisdiction, duties and powers of Judges, Magistrates and the police. The amending Bill chiefly aims at increasing the powers of the executive. The powers with which the police is invested by the existing law are absolute enough, and the police, we often hear it complained, misuses these powers. If these powers are increased, the police will possess greater opportunity and temptation to misuse them. The proposal to increase the powers of the police, therefore, has given us cause for fear and anxiety. The Government has framed the Bill after careful consideration and it is, in its opinion, undoubtedly calculated to do good to the people. But however benevolent the intention of the lawmakers may be, those who will have to execute the law are sure to bring it to discredit by misusing the powers now conferred on them. There is another point to be taken into consideration. Bound hand and foot as they are by hard-and-fast laws, the Judges and Magistrates have very little opportunity to display kindness and mercy. The rigorous law makes them deal out justice with an iron hand. They are not at liberty to temper justice with mercy.

BURDWAN SANJIVANI,
Nov. 2nd, 1897.

One of the amendments proposed in the Bill deals with police diaries and the books in which depositions of witnesses examined by the police are recorded. Police diaries are even now a sealed book to the defence, but there is access to the depositions of witnesses examined by the police. The proposed amendment aims at making the depositions too, a sealed book to the defence. The consequence will be that the doings of the police will ever remain enshrouded in mystery. The defence will be seriously inconvenienced if it is not allowed to ascertain how the police collected its evidence and what the witnesses for the prosecution deposed before it. It frequently happens that a witness for the prosecution tells in court a different tale from what he related to the police. If the proposed amendment is passed, the defence will lose the opportunity of discovering the discrepancies in the depositions of the witnesses for the prosecution and the police will have the fullest opportunity to tutor witnesses and manufacture evidence.

Another amendment proposed in the Bill deals with the cross examination of witnesses for the prosecution by the defence. The proposed amendment aims at depriving the defence of the right of cross-examining witnesses for the prosecution even after the charge has been framed against the accused by the Magistrate. This will seriously inconvenience the defence. Before the charge is framed, the defence cannot know what portion of the deposition of a witness is believed by the Magistrate and what portion is disbelieved by him. This

being the case, cross-examination of witnesses before the framing of the charge is most likely to be desultory and defective. It may happen that in the cross-examination of a witness the defence has not examined him on the points on which his deposition has been believed by the Magistrate. If the defence is not allowed to cross-examine him again, his case is very likely to be seriously prejudiced.

HITAVADI,
Nov. 5th, 1897.

19. The *Hitavadi* of the 5th November writes as follows:—

The Criminal Procedure Bill. The Criminal Procedure Amendment Bill has brought us sorrow instead of the joy we expected from it. The speech made by Mr. Justice Prinsep in introducing the Bill as well as the attitude of the authorities, has made us very uneasy. The people of this country suffer extremely from the unholy combination of the judicial and the executive, and it is easier to imagine than to describe the insecurity of people's honour and liberty which will be brought about by any increase of the rigour of the Code. Already people have to live in constant dread of the police, and if the police is armed with greater powers, it will be difficult for them to live in the country. The High Court now remedies errors and injustices committed by the lower courts. But the Bill proposes a reduction of the High Court's powers of interference. We are alarmed to think that the High Court's powers will be reduced and those of the executive increased.

We do not say that all Mr. Prinsep's proposed amendments will be injurious to us. That, for example, about keeping people suspected of earning a bad livelihood under police surveillance instead of imprisoning them and about letting off juvenile offenders with a warning to their guardians, are improvements on the existing law.

The amendments making it illegal to call for police diaries, vesting irresponsible village chaukidars with the power of making arrests without a warrant, and prohibiting the cross-examination of witnesses summoned a second time, are objectionable. If police diaries cannot be called for, the police will be able to harass innocent people by getting up false cases against them, for not even touters are perhaps such adepts in the art of producing false witnesses as the police. If witnesses summoned a second time cannot be cross-examined the accused will be deprived of a valuable privilege.

The amendment vesting Chief Presidency Magistrates with authority over other Magistrates is objectionable, inasmuch as such a practice is said to be productive of mischief in the mufassal.

The Bill is thus likely to increase the rigour of the Code instead of diminishing it. As the Bill will soon be made over to a Select Committee, it should be promptly protested against.

HITAVADI,

20. The same paper says that the *Bangavasi* is now heading the agitation against the Religious Endowments Bill, but it told a different tale only in 1296 B.S. (1889-90). It then declared that Tarkeswar was not the only shrine where vices prevailed and that neither Puri, nor

The *Bangavasi* in the question of the control of religious endowments.

Benares, nor Vrindavan, nor Gaya, nor Vaidyanath—not one holy place in fact—was free from the stain. It then said that if there was no other way of getting rid of these abuses, recourse must be had to legislation and the sooner such recourse was had the better.

BANGAVASI,
Nov. 6th, 1897.

21. The *Bangavasi* of the 6th November thus comments on the Criminal Procedure Code Amendment Bill:—

The Criminal Procedure Bill. The amending Bill aims at increasing the power of the police and the magistracy and investing them with an absolute and unlimited power which is not possessed by the executive of any other civilised country. In our opinion, a Government which makes its executive officers all-powerful and cripples its subjects, must be suspicious of the loyalty of the people whom it rules. It is only those whom we always suspect and fear that we feel the necessity of binding hand and foot with hard-and-fast laws and of keeping under a strict and close surveillance. The English do not most probably love or believe us, and they consequently think it necessary to bind us hard and fast with a criminal *nagpash*, with rigorous criminal measures, that is to say. Suspicion is sure to beget suspicion. If Englishmen suspect us, we shall also learn to suspect them. To tell the truth, we Bengalis admire and revere the English. English dress, English manners

and customs, the English language and literature are all admirably imitated by us. If an Englishman does us the favour of coming to our cottage, we are beside ourselves with joy and are thrown into a feverish excitement in our attempt to please him. An Englishman is, in short, a divine ideal in the eye of the English-educated Indian, and it almost rends his heart when he finds himself suspected by the English ruler, and sees him forging new fetters of law for the purpose of binding him hand and foot. We have forgotten the use of arms, we have not even the power of beating and scratching, we are always in fear of our lives—we are a nation of servants, of slaves. Why, then, this unreasonable, this unnecessary suspicion? We are sure to be beside ourselves with joy if you caress us, if you patronisingly pat us on the back. Why this unnecessary severity towards us? We can bear your unlimited and absolute power, but we cannot bear the undisputed power of the police. It is easier to bear the heat of the scorching sun than the unbearable heat of the heated dust.

22. The *Sulabh Dainik* of the 9th November says that though the majority of the members of the Bengal Council are Europeans, the European trading community are allowed to elect two representatives for it. On the other hand, the native zamindars, though they are the most influential body in the country and spend large sums of money for the country's good, are not allowed the privilege of returning a single representative to that Council, though they are affected by most of the measures which are passed by it. There may be individual zamindars in the Council, but none of them sit there as the representatives of the British Indian Association, the recognised Association of the Bengal zamindars. Instead of having a zamindar member of the Association as a member of the Bengal Council, the Secretary of the Association would be the fittest person to represent the zamindars' interests in that Council. The Secretary is the person whom the entire zamindar community can implicitly trust. It is hoped that the Government of Bengal will see that the next vacancy in the Bengal Council, which is likely to occur in the ensuing cold season, is filled by a representative of the zamindars. It looks rather strange that whilst in England no legislative measure can acquire the force of law until it obtains the sanction of the House of Lords, of the English zamindars, that is, here, in Bengal, the legislative assembly of the province does not contain a single representative of the zamindars. The Lieutenant-Governor who will remove this anomaly will earn a name which will not easily fade from the minds of the zamindars of Bengal.

SULABH DAINIK,
Nov. 9th, 1897.

VI.—MISCELLANEOUS.

23. The *Sahachar* of the 3rd November sees no reason why the *Englishman* should be so jubilant over Raja Benoy Krishna's resignation of the Secretaryship of the Calcutta Congress Committee. The Raja would have resigned long before, if the accounts he had to prepare had been completed earlier. He said as much in a letter which was read at a recent sitting of the Committee. The *Englishman* should correct its mistake.

SAHACHAR,
Nov. 3rd, 1897.

24. The *Sanjivani* of the 6th November thus comments on the *Times'* article on the teaching of Indian history in Indian schools and colleges:—

SANJIVANI,
Nov. 6th, 1897.

The *Times* on the growth of a national sentiment in India. If the proposal of the *Times* is carried out, it will put an end to the Indian boast of India's ancient glory and greatness. But the noble object of the *Times* is not likely to be fulfilled by only expunging the chapters on Aryan glory from all text-books on Indian history taught in our schools. The *Ramayan* and the *Mahabharat* teach the Indian people a very bad lesson. They speak of India's past glory and greatness, hold a vivid picture of her wealth and magnificence before the Indian eye and narrate the exploits of Indian heroes like Ram and Lakshman, Bhim and Arjun. These glowing pictures of India's greatness enchant the Indian mind, and Arjun and Lakshman still inspire the Indian heart with valour and heroism. Who does not know that it was the study of the *Ramayan* and the *Mahabharat* that instilled heroism into the heart of Sivaji and encouraged him to raise the standard of the Hindu independence. Damodar Chapekar, the alleged murderer of

Rand and Ayerst, is a reputed chanter of *kirtan* and he was most probably incited by the study of the *Ramayana* and the *Mahabharat* to commit the murder. Only to expunge the chapters on Aryan glory from historical text-books, however, will not do. The *Ramayana* and the *Mahabharat*, the two great sources of evil, should be banished from India. Search every Hindu home, every book-stall in the country and ferret out all copies of these two dreadful books. Make a heap of them and set fire to it. Leave not a single copy, a single *punthi* in the land. But even this may not put a stop to the circulation of the stories of the *Ramayana* and the *Mahabharat*. There are *Ramayas* chanters and *Ramayana* reciters by the score in the country who have got that dreadful book by the heart. How to gag their mouth? You can pass a law to prevent *Ramayana* chanting in public. But how will you prevent *Ramayana* reciting in private dwellings? There is one, and only one means of effectually putting a stop to the evil. Cut off the tongues of all *Ramayana* reciters and *Ramayana* chanters. That will successfully gag them. But the British Government is not likely to adopt such a drastic measure, and the *Times* is destined to be disappointed.

There is a Committee called Central Text-book Committee whose duty it is to examine and approve text-books for our vernacular schools. This Committee does not tolerate such words as "Aryan glory" (आर्यगौरव) "Aryan greatness" (आर्यशक्ति) and "independence" (स्वतंत्रता) in vernacular text-books. Dreadful words like the above have through the efforts of this committee been expunged from all school books. But, then, there is a class of writers called poets who even now write such poems as "Mother India" (मातरिभारत) "India's lament" (भारतविराग) "India's song" (भारतविराग). Who can say that such poems as these are not producing heroes in India? Indian poets and Indian poetry must therefore be put down. Cut off the right hands of the Indian poets, and if they still write poetry with the left hand, cut off that hand too. Unfortunately, however, there are Indian bards who write as well as sing poetry. How to deal with them? Cut off their tongues. There is precedent on your side. Edward I had the heads of Welsh bards cut off when he came to know that it was their stirring songs which fired the Welsh patriots with indomitable courage and bravery. The extirpation of the Welsh poets led to the perfect subjugation of Wales. Let Edward's example be followed, and let the heads of Indian poets be cut off. But such a barbarous measure has no chance of being adopted by the British Government. What a disappointment for the *Times*! So, if you cannot be thorough-going in your policy of extirpation, try as far as you can to kill the national vitality of the Indian people. Expunge the chapters on the Hindu period from text-books on Indian history as you have expunged patriotic words from vernacular school books. The Indian papers were a great obstacle to the carrying out of this pious resolution, but they have been chastised. When is the proposal of the *Times* going to be carried out? But the *Times* need not have taken the trouble of venting its spleen. Mr. R. C. Dutt's work on Indian history has been abolished, and in its place has been selected a text-book, which teaches us that we have become great under British rule and were men of no importance in the past.

SANJIVANI,
Nov. 9th, 1897.

25. The same paper understands that the Civil Surgeon of Nagpur has recommended on sanitary grounds that the Congress should not be allowed to hold its sitting at Amraoti. The writer does not think that the Civil Surgeon is actuated by any but the most honest motive in making the above recommendation, but he asks the Government not to accept it. The last Calcutta Congress was held when plague was raging in the Bombay Presidency. Many Bombay delegates joined the Congress, but they did not bring the plague into Calcutta. The Government has not stopped railway traffic, and there is no reason why it should stop the Congress sitting. All that it is required to do is to subject the Congress delegates to a searching medical examination. But if the Government proceeds any further, people will suspect its motive and think that it is prejudiced against the Congress.

HITAISHI,
Nov. 9th, 1897.

26. The *Hitaishi* of the 9th November protests against the proposal to stop the meeting of the Congress in Amraoti in December next on sanitary grounds. Let plague regulations be enforced and let the delegates to

The Congress meeting at Amraoti.

the Congress be subjected to a searching examination. This will be enough for all sanitary purposes. It will not be to the credit of Lord Elgin to stop the meeting of the Congress.

URIYA PAPERS.

27. The *Uriya and Navasamvad* of the 15th September and the *Samvad-vahika* of the 16th September are glad to notice that the Government of India have expressed their willingness to avail itself of the gratuitous services of Maharajas and Chieftains, residing as friends in different parts of India, in connection with the military operations going on on the North-Western Frontier of India, and observe that Her Majesty's Government may depend with ease on the loyalty and devotion of Her Native Chiefs, whose interest it is to save India from foreign aggression.

URIYA AND
NAVASAMVAD,
Sept. 15th, 1897.

28. The untimely death of the Raja of Nayagurh is mourned by all the native papers of Orissa, which had entertained great hopes regarding his career.

URIYA AND
NAVASAMVAD.

29. The *Utkaldipika* of the 18th September is sorry to find that the provisions of the Butwara Act, whereby an estate, whose sadar jama was made less than one rupee by partition proceedings, could be made revenue-free by the payment of a particular sum of money, has been removed from the new Partition Act.

UTKALDIPIKA,
Sept. 18th, 1897.

30. The same paper is very much annoyed to find that a certain number of Hindus in Benares are trying their best to oppose the progress of the Religious Endowments Act Amendment Bill in the Supreme Legislative Council, and observes that every thoughtful Hindu must go through the details of the Bill before forming any opinion regarding it. The provisions of the Bill are modest and are calculated to save a large number of religious endowments from waste and mismanagement.

UTKALDIPIKA

31. Referring to the distribution of Honour Certificates in every district, in connection with the Diamond Jubilee, the same paper points out that the certificates, instead of being distributed privately, should have been made over to their recipients in public meetings, and an account of such distribution published in the local papers.

UTKALDIPIKA.

32. Referring to the Salt Bill, now pending before the Bengal Legislative Council, the same paper, while reserving its remarks for a future issue, points out that saline matter, not intended for consumption, should not have been brought within the purview of the Bill.

UTKALDIPIKA.

33. The Rasulpur correspondent of the same paper informs the public that a man-eating tiger is doing a great deal of mischief in that quarter, and that the people are in such a fright that nobody moves out of his house after dusk.

UTKALDIPIKA.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 13th November 1897.

